

HARLEM FRIENDSHIP HOUSE NEWS

WITHOUT INTERRACIAL JUSTICE

SOCIAL JUSTICE WILL FAIL

Vol. 5 No. 9

February, 1946

New York, N. Y. 5 Cents

NEGRO HISTORY COMES TO LIFE

By Tena Roseman

IN WORKING out a program on Negro history, a Friendship House councillor found herself face to face with the same problems as those of a classroom teacher. So little was known by the Negro child about his background and the achievements of his race. Thus, the first and main problem was that of arousing sufficient interest in these achievements whereby he could become aware and proud of his racial heritage.

In one of our Negro History classes for the children at Friendship House, Aaron Cheney suggested that a club be formed. The rest of the boys and girls (ages about 7 to 13) present thought this an excellent idea. Officers were elected and the following interest committees were formed.

1. Education
2. Music
3. Science
4. Art and literature
5. History and background

We were able to capture and stimulate interest through the use of pictures, newspapers and books, recordings of Negro jazz artists, giving biographical sketches of famous Negroes, and reading poetry by famous Negro poets.

Soon each committee was at work bringing in material bearing on its interest. Thus more pictures and books were brought in, invitations were written asking several outstanding Negroes to our Casita. Melinda Mitchell, granddaughter of ex - Congressman Mitchell, wrote her grandfather who answered stating that he would visit our club on his next trip to Chicago.

At each meeting a different committee had charge of the program and reported its findings. This went on until Giles Williams, president of the club, asked why we couldn't combine our findings and make them into a program for Negro History week. This was done, and the following program was given at Friendship House Negro History Week Feb. 1945.

Here is a sample of how we say it:

"WE HAVE been studying Negro History here at Friendship House and would like to tell you what we have learned."

Q. Can any one tell me when Negroes first came to America?

A. Yes, in 1492, when Columbus came to America, the king and queen of Spain gave him three ships; The Nina, the Pinta, and the Santa Maria. The captain of the Nina was a Negro, Alonzo Pietro. The Santa Maria was shipwrecked by a storm. The other two ships reached land, but the sailors on the Pinta did not like the Indians and sailed away. Only the Nina was left

to carry Columbus back to Spain.

Q. Oh, that's quite interesting. Were there any other Negroes who came to this country with early explorers?

A. Yes, Nuffo Di Olano was Balboa's noted companion when he made his first expedition in 1513, when he discovered the South Seas. Three years later when Balboa discovered the Pacific Ocean, there were thirty Negroes in his crew. In 1519 when Hernando Cortez came to the new world, one of his servants was a Negro. This Negro was the first person to plant wheat in America.

Q. I read in a book by Mr. Woodson something about an early explorer named "Little Stephen." Can you tell me who he was?

A. Yes, his real name was Estevanico. He was the first explorer to discover what is now New Mexico and Arizona. He was a Negro. You see, we Negroes have heroes, too.

Q. That's right, but when did Negroes come to America in large numbers? You know, there are nearly fifteen million Negroes in the United States now.

A. In 1619, the first boatload of Negroes landed at Virginia. They were called indentured servants, but later became slaves.

Q. Did these people want to be slaves?

A. No, no, they never, never did! Many of them killed themselves rather than submit to slavery. Others ran away, others fought with their masters. They tried to burn their masters' homes; they did everything they could rather than be slaves. Would you have done these things? Oh yes, I would have done more rather than be a slave. The worst thing in the world is to be a slave.

Q. Mr. Woodson says in one of his books that of the 300 years of actual slavery there were more than 200 insurrections—What's an insurrection?

A. An insurrection was when the slaves rose up against their masters and killed some of them and tried to get away. After many of the insurrections a large number of the Negroes was hanged, but they kept on trying because they could not

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Staff Reporter

By M. C. K.

FRRIENDSHIP HOUSE staff-workers have a common vocation to Friendship House but when it comes to third orders their belief in the diversity of sanctity is evident. Ann Harrigan and Belle Bates are Dominicans, Marie Cepican and Jim Quinlan are Carmelites, Mary Fregeau is a Benedictine, and the Baroness, Flewie, and I are Franciscans. Several of our volunteers are also in different orders. Joe Newman is a Franciscan and Erica Klemens is a Benedictine. Chicago and New York are very fortunate in having opportunities for lay people to ally themselves with these great orders and gain all the spiritual benefits offered. Then little Friendship House offers the Dominicans the educational program to spread Christ's truth. It offers the Franciscans a chance to be poor for the love of Our Lord and to

help our brothers to know Him, particularly in the Negro, and His Church. To the Benedictines Friendship

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NO LONGER A SLAVE, A WELL LOVED BROTHER



ST. ONESIMUS BISHOP, MARTYR

St. Onesimus, whose feast is on February 16, was a slave of Philemon in the city of Colossae. Having robbed his master, he fled to Rome and was there converted by St. Paul who sent him back to his master with the epistle of St. Paul to Philemon.

LETTER FROM LUZON

"The following is a letter written by the brother of one of my buddies. This brother of his was killed on Luzon and the letter was written to his children in case of his death. My buddy showed it to me and he has given me permission to send it to you for publication if you wish, but, of course, the author must remain anonymous."

—Sent in by Clem Dowling.

Dear Children:

The reason you are now reading these words is due to the fact that I have passed on to the reward that Our Lord has deemed fit to bestow on your daddy. I am writing to you in order that I might tell you some of the things I would have told you if I had lived.

Mom and I have been living and dreaming together for ten years now, and all our thoughts have been centered in you kids, fighting and planning for your future and your security. Our plans were interrupted by a World War which separated us for the first time and which transported me many thousands of miles from home. As Pius XI so aptly said, "All is lost by war, and nothing gained," so I lost the happiest years of my earthly life when I became separated from you all.

Whether this war is just, only the future will determine, but we individuals out here in the Pacific are convinced that our security is at stake, and that our fighting is to protect our own lives and the future welfare of our loved ones.

Kids, what I have to say to you now is the philosophy of life that I died with in my mind and heart.

FIRST, I want to agree wholeheartedly with him who said "The best things in life are free." The greatest heritage that Mom and I can hand down to you is your faith, the Catholic religion! It has been for us our guiding light and the rock-like foundation upon which we built our family. It is the greatest moving force in the world today and always will be, for it is the force of your Maker and mine. In order to love Him and His religion you must know it. So read and read, and learn and love. Don't ever fail Him or us if you would make us and yourselves truly happy. Always be content with what you have and never disgruntled about what you haven't got. All of you will find that life is a continuous struggle, which requires the help and consola-

tion of Our Lord, and that help you will find in His sacraments.

My greatest regret in leaving this world is the fact that I can't be by your side to help you and advise you. But kids, I am greatly consoled and proud of the fact that your Mother is truly the finest any man could provide for his children. Always love and respect her, for she has sacrificed much for each of you, and in you and your success lies her greatest happiness. Never turn that happiness to sorrow.

MY passing has undoubtedly burdened you all with a poverty you might never have known, but nothing truly worth-while is gained in the world except by trial and struggle. Silver is tried with fire and the Lord is trying you with adversity.

Your Daddy asks that you always be clean of mind and heart and let your religion be the deciding factor in all your daily doings. Thus your success, that I worked and prayed for, and am still praying for, will be assured.

Thomas, you are now the man of the house and upon your young shoulders falls the greatest responsibility, for you must take my place and help Mom to fight for the happiness and security of all. I know you won't fail and from my niche in eternity I will always be watching and praying.

I have loved you all so much that it hurts terribly to leave, but as it is God's will so it is mine. Love one another and help one another for you are of the same blood and stock. Your worldly actions will always be a reflection on your parents. Good-bye Tommy, Bobby, and Nan, and may God love you always.

Daddy.

Young Christian Workers

A SMALL group of young girls who are rapidly making themselves known in the lay apostolate of New York City today are the Young Christian Workers of 1335 Second Avenue.

To many, the term "Christian" is confusing, for, since the Reformation, it has come to be synonymous with Protestant rather than Catholic. The Young Christian Workers, however, is a Catholic organization; it is truly Christian for its members are followers of Christ.

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HARLEM FRIENDSHIP HOUSE NEWS

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UNO

IN HALF-RUINED London, has gathered the first ASSEMBLY OF THE UNITED NATIONS ORGANIZATION. How sad, that London had to be ruined before it could see such a gathering. How joyous, that out of the ruins of a total war such an organization has been born!

WE OF Friendship House, humble and small as we are, send our best wishes and our prayers to the august assembly. In its hands, we know, it holds the destiny of mankind. Its failure spells the end of our civilization... maybe even the end of man. Its success—the beginning of an era of hope, peace and mutual understanding... in a word, of the Brotherhood of Man under the Fatherhood of God.

BUT EVEN as we pray and send our best wishes to the UNO, in London, our souls are sad. For Hope and Peace are even now seeking a permanent home in the U. S. A. Delegates of the UNO are travelling this very moment in the East, looking for a site.

WHY the East? Many and valid are the reasons. But into the daily press, recently crept one, that seemed to have been overlooked by the majority of commentators. Perhaps it was "too hot to handle" for them. Perhaps they thought that it was better to let "sleeping dogs lie." But heat unchecked begets tragic fires... and vicious sleeping dogs come to life again... to tear and destroy... So we offer once more to those who mould public opinion, a plea to clean debris that feeds fires, and kill vicious sleeping dogs before they awaken to continue their damage.

FOR THE daily papers reported that THE UNO has ruled certain sections of the U. S. A.—out... Because their racial attitudes were such, that their delegates of non-Caucasian origin might suffer indignities and even bodily harm.

Reading this we ask ourselves what chance of success has the UNO before such attitudes of one of the most powerful nations of the world, America?

CAN WE send representatives to a world conference and instruct them to bring order out of chaos... when chaos reigns in our own hearts? Can we tell them to work at the Brotherhood of Man under the Fatherhood of God... when in our own land whole sections refuse to see their brother in the Negro? Can we instruct them to be builders of peace when we wage an undeclared and constant racial war amongst ourselves? Can we bid them to bring hope to the world when we create despair in the hearts of thirteen million Americans whose skin is black?

CAN WE? Or should we put our house in order before we attempt to put in order the world's? TO BE, OR NOT TO BE—IS AGAIN THE QUESTION... THIS TIME THE STAGE IS THE WORLD... THE ANSWER IS REAL... EITHER WE INTEGRATE OUR OWN BELIEFS INTO OUR DAILY LIFE... AND THEN OUR REPRESENTATIVES AT THE UNO... WILL BE SUCCESSFUL... OR WE DON'T AND THEN THEY WILL FAIL... AND IF THEY FAIL... WE SHALL PERISH... AMERICA, ANSWER THYSELF!

The Legion of Mary

(Continued from January issue)

Visits are made in Mary's name and so it is Mary who visits, although you see only two ordinary human beings. They go to not only make friends, but to sanctify. If divine life was dead, it must be restored. If it was weak, it must be fed and protected. If it was strong, it must be helped to climb the greatest heights of union with God. This is the ideal of every group (which is called a praesidium) no matter which Apostolate they adopt. Some praesidia simply visit homes, week after week, year after year, gathering the lost sheep, bringing new sheep into the fold, never giving up anyone as hopeless. Some visit hospitals, operate libraries, have clubs for youngsters, work with prisoners, give the work-ingman a chance to make retreats, start the unique type of hostels for down-and-out men and women, who desire a home, and for prostitutes who

have reformed. These are only a few of the types of work, for they feel "a Christian is one to whom God has entrusted his fellowman." They fight not against weak "flesh and blood" but against principalities and powers." Following Bl. Grignon's advice they fight in, through and with Mary, knowing that, but for the grace of God, they would be the one needing a visitor.

About ten years ago Rev. Anthony Rothlauf read in the London Clergy Review about the Legion of Mary. Father Rothlauf was so interested he sent to Dublin for more information and then appealed to women in his parish (St. Anthony's in the Bronx) "who were willing to shed their blood for Christ." A handful showed up on what turned out to be the coldest night of that winter. Ever since, that group has been the inspiration for many others in

Who's Who in FH

KENNETH LAWES, ... of New Orleans, Chicago, New York City and points East and West. It seems to me everyone knows Kenneth he has been connected with the Lay Apostolate so long... Way back when our present director of St. Joseph's Farm, Monica Durkin, started an Interracial Catholic Centre in Cleveland, Kenneth was there lending a helping hand... Monica is part of FH now, and Kenneth was one of the first to join the staff of the Chicago House, where he was everywhere and in everything.

Did we need someone to give a lecture on St. Teresa of Avila and the Lay Apostolate? Kenneth would do it. Start a Scout troop? ... Why, sure... Kenneth was ready... Tidy the premises? ... Of course... in a jiffy Kenneth would restore order. Take over the library? Why not? ... books were Kenneth's old friends since childhood days... A college graduate, a master of controversies and debates, a lover of the liturgy and philosophy and theology is Ken...

Just now he is a part of Friendship House, New York... and Cub Scouts... Scout Dens... Children in general are his domain... And a swell job he is doing on them and with them. But I, personally, call him FH Ambassador-at-large. For no one can so easily, and in the most strange places, buttonhole people and tell them all about FH—Interracial justice and the Mystical Body of Christ...

Ken has only one worry, where to get money for Cub and Scout uniforms... If you meet him, no matter what topic he will start on... the end will be UNIFORMS... and as sure as day... he will convince YOU... that a uniform in this case IS MORE THAN A BUNCH OF CLOTHES... IT IS THE FIRST REAL STEP AGAINST JUVENILE DELINQUENCY... ROAMING KIDS, DEAD END KIDS... In fact Ken's specialty... is making DEAD ENDS LIVE AGAIN... Do meet Ken... life will be better for it.

this diocese. Last year The Legion of Mary received official approval from Archbishop Spellman and held on Acies ceremony. This is the annual meeting of all praesidia in the diocese, plus the auxiliary members who do not attend meetings but say the Legion of Mary prayers daily. There were about 17 Spiritual Directors and about 500 men, women and children (from Junior praesidia) all giving thanks to Mary for the miracles of grace she worked through their humble flesh and begging her to continue to work through them.

The Legion of Mary is established in over 75 dioceses in this country. Miss Mary Duffy and Mr. John Murray are envoys from the Legion headquarters in Dublin, who go all about this country and Canada. They help start new groups, encourage old ones, set up Curia to govern praesidia in every diocese, speak to Bishops, seminarians, nuns, and priests. A brief account of their work in the Maria Legionis, quarterly magazine

Farm Bulletin

By MONICA DURKIN

By MONICA DURKIN

TODAY is one of those cold January Sundays when there is no wind and the snow lies white and still upon the ground and the thermometer flirts with the sub-zero markings. In fact this morning when the Baumanns, our friendly neighbors across the road, drove the staff workers to Mass they told them the official temperature is 19 degrees below. So it is pleasant to sit around the library table writing letters, drinking the scalding amber tea which Monica Smith brews so expertly, and listening to the radio—a luxury we permit ourselves on rare occasions, such as the concerts of the New York Philharmonic, the Boston Symphony, and the Catholic Hour. An announcer, with a shade more sincerity than is usual in such continuity has been talking about how much we Americans love the land and we have suddenly become conscious of how we have grown to love our home here in Wisconsin. We like the road which winds past our farm, crosses a narrow bridge over the tiny stream, then curves about past woods and farms and quite abruptly veers to the left at the old school house. But mostly we love the friendliness of the people who have made us come to feel at home here in the Badger State.

THIS is the season when the good provider buys a quarter of beef and a pig and puts them away in the freezer to supply his family's meat needs for the ensuing months. This, too, is sausage-making time. To those of us who have been raised in the tradition of the anemic cereal-filled little links which the average city butcher retails under the name of sausage, the local home-made version has been a delightful revelation. The housewife here makes her sausage by stuffing the casings entirely with lean and tender pieces of pork seasoned, oh, so adroitly, to her family's taste, with salt, pepper, sage and thyme. Several of our friends brought us samples and, fried slowly and thoroughly, and served with Margaret's good, brown bread and a simple salad, their gifts provided us with hearty and tasty suppers for blustering nights.

One of the nicest events of St. Joseph's Farm's short and crowded history was the celebration during the holidays of a Missa Recitata for us at St.

of the Legion sounds as if they fly from place to place or work the miracle of bilocation.

Father Shanley at a recent Curia meeting told us that years ago when he visited Dublin, he spoke with the Archbishop about Frank Duff, founder of the Legion of Mary. The Archbishop said, "I can tell you lots about Frank but I will limit it to one sentence. 'The day after he dies, I will start the process for his beatification'."

Anyone interested in attending a meeting, or receiving more information on the Legion of Mary please write to THE LEGION OF MARY, 346 East 86th Street, New York City.

Mary's church, Marathon, by Father Val Klimek. Afterwards he and Henry Leptak, another good Wausau friend, joined us for breakfast at the farm and we sat long at table reminiscing about earlier days in Friendship House.

We have been busy cataloguing the books of our fast-growing library. Recently we received, through the kindness of Brother Raymond Witte, S.M., a large and interesting contribution of books from the South Side Catholic High in St. Louis. The house, too, has made rapid strides—the upstairs has been papered, the bathtub is in and functioning, curtains are up in every window and the back porch boasts a new closet for visitors' wraps.

LIKE all farmers we are falling under the sway of the new seed catalogues and spend ecstatic moments pondering the merits of petunias and portulaca and wondering which perennials and herbs would flourish best in our short growing season. Then, too, we must have a vegetable garden to supply our table and can for next winter—we have enjoyed serving our own canned products so much to our guests—that we have become true devotees of the pressure cooker.

We are looking forward eagerly to the Convention when we will be stimulated and strengthened by the zealous companionship of our New York and Chicago co-workers. There, too, we will discuss once more the plans for our summer school of Catholic Interracial Technique. This most important project, our real reason for operating the farm, is very close to the hearts of all Friendship House workers and believers in the doctrine of the Mystical Body. We ask then, in your charity, your prayers for guidance in this undertaking.

A friend in Chagrin Falls, Ohio, sent us "John Henry Newman," by Charles F. Harold. The book is less a biography than an objective analysis of Newman's works. Dr. Harold writes well of Cardinal Newman with an assurance born of thirteen years of research. He quotes freely from Newman's faultless prose including the following familiar and comforting passage from one of his sermons:

HOW gracious is this revelation of God's particular providence!... God beholds thee individually whoever thou art. He calls thee by thy name. He sees thee, and understands thee, as He made thee. He knows what is in thee, all thy peculiar feelings and thoughts... He sympathizes in thy hopes and thy temptations. He interests Himself in all thy anxieties and remembrances... He compasses thee round and bears thee in His arms... He looks tenderly upon thy hands and thy feet; He hears thy voice, the beating of thy heart, and thy very breathing. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it... What a thought is this; a thought almost too great for our faith!

AROUND THE HOUSE

By ANN HARRIGAN

Birthday Card to Harlem FH

To MABEL goes this try of pen
And then to all at Harlem—Ken,
Jim, Belle, Flewy—we're sending please
To staff, Mothers, Cubs and volunteers—
Our fondest prayers—and a big three cheers!

from

Your Chicago Playmates.

"Their Troubles Were Multiplied . . ."

During the holidays we had lots of troubles, thank God. Monica's broken ankle made hardships all 'round—especially our losing Monica Smith to the Farm, as she's an RN. But it was providential, as everything is, of course.

Smoke filled the house during many days before and after Christmas. We discovered that the reason was the janitor's way of putting out the red-hot cinders—dousing them with water produced a gaseous, sooty, choking smoke . . . but what could we do? Then one day the smoke got worse than ever. Teevy told me but I said it was the same thing as before. She investigated with the help of Don . . . and discovered a hobo sleeping on straw in the cellar before an open fire he had made! Twice this happened . . . but we are still on 43rd Street . . .

Then there's the little matter of our dispossession notice for January 8th. That date has come and gone . . . and we are still here, thanks be to God! Several friends, true friends, interceded for us, and thank God for them, too.

Bishops Score Again

Bishop Shulte did a most courageous thing in his diocese close to St. Mary's College, Xavier, Kansas, where I lectured recently. When Ward High School in Kansas City, which is run by the Sisters of Charity of Leavenworth, accepted some Negro students, 300 white students left in protest. The school already had a swollen enrollment of 1,000. Parents waited on the Bishop and all sorts of threats were made. But the Bishop did not back down. The Negroes stayed.

But the disgruntled others sought Catholic schooling in Bishop O'Hara's diocese. It is to the glory of the Church that Bishop O'Hara refused to allow them to enter his schools, as long as there were provisions made in their own diocese.

God is with these two courageous prelates who stuck their necks out!

The Interracial Club at St. Mary's College has been flourishing for three years. Their work in the two orphanages, helping the good nuns of the Oblates of Providence who staff both the boys' and the girls' homes. We enjoyed meeting Fr. Gilmore, the orphanage chaplain, who told us many encouraging stories, one of a parish priest who was beset by the parishioners because a few Negroes attended the parochial school. He let them have a parents' meeting. When all the hullabaloo died down he got up and said that he, as a Catholic pastor and leader of his flock, didn't see that this was a debatable issue. This had been settled at the beginning of time by God, Himself, when he made all men equal, and when Christ sealed this pact with his blood. And therefore, his duty was clear. The Negroes remained . . . and not one student left.

Also we were gladdened by the action of the Interracial Club and the faculty of St. Mary's in having one big Christmas Party for all the children, white and colored, rather than two separate parties as last year.

Three-Way Conversation

A—Hello, B . . . How's the fire on the earth taking at the sem?

C—(interjecting) O, that—it's practically down to a cinder . . .

B—G'wan . . . didn't I start another new club for interracial justice this year?

C—Yeah, but how come those guys still say nigger?

B—Well, I believe in the diplomatic approach. I think that by using the correct word—Negro—they will gradually come to use—

A—Has anyone yet changed to the correct word?

C—No, but—

A—Look, my boy, in an interracial club, the first lesson is discarding the term nigger.

C—But some of the boys will leave—

A—So what? Did Christ soften down the "harsh" things for fear of losing followers?

C—Well, are we supposed to stick our neck out so far that it's just a target for other people to shoot at?

A—A priest came in here to FH one day, after being 20 years with the Japanese and said—"If your work for Christ doesn't get you sticking your neck out to the point where it hurts, then you can begin to wonder if you are really with Him."

B—Sure . . . and Chesterton says that getting into hot water is a good thing . . . it's one way of keeping clean . . .

C—Yeah, but we don't want to get the rep of being fanatics, do we? That enthusiastic stuff was OK when I was new at the game . . . I was green then . . . in my first fervor . . . I stuck my neck out plenty for the Negro cause then . . . got taken over the coals by the pros . . . the sems . . . for being green behind the ears . . . when was I going to grow and stop being a freshman and all that sort of thing. Then about half the club resigned. And you know that if you want to get those boys from Kentucky, you've got to soft ped—

A and B (together)—NEGO! NO! NO! NO! . . . We deny it.



NEGRO HISTORY

(Continued from page 1)

bear being slaves. They wanted to be free and have their rights like other people.

Q. Did the Negroes really help to bring about their freedom? Mr. Woodson, a great Negro historian, said they did.

A. Yes, the slaves were called upon to fight in the Civil War. Northern Negroes entered the war first. They realized that if the Union failed slavery would become general, and they would become slaves. In the South, slave owners felt justified in using slaves as laborers in the building of bridges, roads and fortifications. Some Negroes were in the Confederate Army in Tennessee, Louisiana, and South Carolina. Others seized this opportunity to leave their homes and to make their way to Union camps. By the close of the war, there were more than 186,000 Negroes enrolled in the Union Army.

Q. Oh, I am so proud of these Negroes. I am sure they were very brave. I read where there were slaves who became some of the world's outstanding figures.

A. Yes, there were Booker T. Washington, Frederick Douglass, George W. Carver, Richard R. Wright and many others.

(Children step forward holding a picture of each of the above and give a short biographical sketch of all except George W. Carver.)

Q. After the war there were three amendments to the Constitution which affected the Negro most. The 13th, 14th, and 15th.

Q. Oh, I've heard of the 13th already, but what did it do?

A. It abolished slavery.

Q. My, I am glad to know

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This is exactly opposite to what's right. We need a change . . . a reconstruction—a rebuilding—from the bottom, the ROOTS . . . because it is THIS kind of thinking and acting that keeps us in the RUT all humanity is in . . . compromising with basic issues . . .

B—Well, the clergy conference says the same thing, or some of them do.

A—But what will YOU say to God when he asks you why you didn't visit Him in His prison (not made with hands but with prejudice)—or why you did so little to break down the doors of segregation? It's you who will have to answer . . .

B—Isn't that what the fence sitters have been saying for years—"The time is not yet ripe?"

Conventionitis

We, of the Chicago House, are hosts this year . . . for the 3rd annual conference of all the Friendship Houses (now we are three) . . . Our evening sessions will be:

MONDAY, January 28—Informal reception to delegates and Welcome—Ann Harrigan.

TUESDAY, January 29—THE LAY APOSTOLATE—Baroness de Hueck.

THURSDAY, January 31—A PRIEST LOOKS AT FH—Rev. Fred McTernan.

FRIDAY, February 1—OUTER CIRCLE—Baroness de Hueck.

ALL ARE WELCOME!

Final Exams?

Most of the school-going population of this country have lately been taken up with exams of one kind or another. This is just a reminder about our FINAL EXAM—on the day of judgment. See the Gospel of St. Matthew, Chapter 25, for the question . . . AND THE ANSWER . . . which God, the most generous TEACHER there is, has given us ahead of time.

Christmas At the Casita

DECEMBER 17 was D-Day in the Casita, starting off with a bang—our week of Christmas celebration. Because our Martinettes range from five to nineteen, and there are over three hundred of us, Mr. Cliff conceived the idea of having six Christmas parties. (Yes, six.)

Monday afternoon, the little children, 5 to 7, had a real Santa Claus affair, with nothing lacking. Even the boldest of the tots were quiet and wide-eyed, when the solemn and exciting moment of greeting Santa came. The girls from Trinity High School, River Forest, Illinois, deserve much credit for the bouncing success of the afternoon.

The older teen-age set celebrated the joyful season, Tuesday evening. Keeping step to "Basie Boogie" and "Star Dust" exhausted the hep-cats and jive-kings sufficiently to put them in a mood for Christmas carols. Then followed the religious note of the evening—the reading of the Birth of Christ according to St. Luke, by Eleese Miller. Refreshments were served. Christmas presents distributed and the gay festivities continued until the hour of midnight and time to go home. Orchids go to Bernice, Sylvia, Ann and Marge for their careful planning and guidance. Without it, our first teen-age Xmas party would not have been nearly as successful.

Three o'clock Wednesday found us with the largest of the groups—the eighty-odd eight-to-ten-year olds. While the boys bowed, in teams directed by Sister Therese of Providence High School, the girls entertained with Christmas carols, capably led by the Providence girls.

MISS GERRY'S teen-age club party on Thursday evening was a bit on the noisy side. That is, except during the reading of the Christmas story, when the quote, "Not a creature was stirring, not even a mouse," could have

been literally applied. Mr. Cliff herein gained an idea for future parties—to start with Genesis and go to the Apocalypse.

Friday found us still surviving, with four parties finished and two to go. Had it not been for the fine help of the Immaculata and St. Mary's High School girls, I am sure our 11 and 12-year-olds would have been disappointed. But the girls planned and pitched in with games, songs, gifts and food. Forty children were made very happy on Friday afternoon.

In the evening, the Cub Scouts had their Christmas party. As the Scouts are a small group, we councilors, slightly party-worn, but happy to the end, were able to join fully in the spirit of the fun. We all sat around the juke-box and listened to the Christmas version of Superman! Marshall Mothley, one of the more alert Cubs, noticed Mr. Cliff as he was leaving the room, and in a hushed voice confided to Henry, "There goes Mr. Cliff to put on the Santa Claus suit." Thoughtful, sensitive Henry, age nine, was not for spoiling the moment. He replied, "Don't say that—you'll make Mr. Cliff feel bad."

We wish to thank all those who helped in the hundreds of ways necessary to make our parties possible and successes. In a special way, we'd like to thank Gerry Hooper who worked so untiringly and constantly on three of the six parties.

(Cpl.) Grant Edwards

—HOW THE WAR HAS AFFECTED RACE RELATIONS.

"The average Negro feels that there is just as much fighting to be done in my neighborhood as there is in Japan," Cpl. Edwards told the Monday Forum of his experiences in a Southern camp during the war.

"It was bad enough in camp . . . but in town it was worse.

"One of the hardest things for a Northern Negro to realize is that for him to stop and speak to a white woman, even when addressed first, is ENOUGH TO BE SHOT. Lynch law has its repercussions. . . . A Negro soldier, while still handcuffed to the MP, was shot and killed by a city policeman. Nothing was done.

"Hatred for white people grew amid such conditions. When a Negro is wrenched from home and loved ones to fight for equality . . . for somebody else . . . Many confessed that they had never hated whites before . . . but now it was hard to realize that any white face meant anything but trouble, ill-treatment, even death.

"On the other hand, when whites and Negroes have eaten, slept, worked and even died together, a new relationship begins to be forged. What needs to be done all the time from now on is to keep in touch with these vets, to ease their transition to civilian life, to work like mad to break the power of jim crow.

Young Christian Workers

(Continued from page 1)

It was the founder of the Young Christian Workers, a Belgian priest, Canon Joseph Cardijn, who gave it its name, which in French is *Jeunes Ouvrieres Chretiens*. Hence the adherents of Canon Cardijn came to be known as the JOCs, or the Jociists. Joseph Cardijn came from the peasant class, his father being a mill worker. Joseph's knowledge of the conditions under which the mill workers labored, then, was first-hand. He, himself, was spared the necessity of following in his father's footsteps, because he chose the priesthood as his vocation.

In due time, Joseph was elevated to the priesthood and, like all young priests, began his career fired with zeal to convert his countrymen to an intense love of God. It did not take many months, however, for him to discover that his people—the very ones with whom he had played and gone to school—had become separated from him by a chasm which neither could span. For this is what had happened to Joseph during his years in the seminary: he had become an aristocrat. Receiving an education far superior to that of his friends, provided generously with food, shelter and clothing, he no longer knew what it meant to struggle for an existence; he had forgotten that day-in, day-out, monotonous toil can crush a man's spirit and his spirituality.

The young man set about going to the mills to study the evil that was in them. He spent hours in the company of the workers, noting the hopelessness and danger of their lives.

TO COMBAT the moral evils so prevalent among the laboring classes, Canon Cardijn formed a small group of Catholic boys whom he trained as leaders to go into the mills to win the souls of the workers to Christ. Fortified by the Sacraments, and the Canon's encouragement, they achieved marvelous success.

Thus the idea caught on, and spread throughout Belgium, and thence to France, England, New Zealand, India, Canada and nearly every other country in the world. Jocism came last to the United States, but there are groups now in the cities of San Francisco, Chicago, South Bend, Toledo and New York, to mention a few.

It is of the New York group—its efforts and accomplishments—that we wish to speak here, taking the liberty of doing so in the Jocist vernacular. The New York group follows the technique of observe, judge, and act which Canon Cardijn initiated. The meeting follows the prescribed pattern. It is this: each week eleven leaders come together to plan the work of the coming week, which will be executed with the help of their team members. The meeting opens with the Jocist prayer, then the announcements are made, to be followed by the Gospel inquiry. The Minutes of the previous meeting are read; a report of contacts and services is made; and the

inquiry in which the group is engaged in consumes the rest of the time. The inquiry is the body of the meeting. The leaders report what they have observed in a situation in their environment; they judge the situation in the light of Christian principles; and finally they act to remedy an undesirable situation. At present, they are in the middle of an inquiry on recreation which will result in a series of folk festivals, which will provide keen, wholesome fun for large numbers of fellow workers. Other inquiries that the girls have carried on were the health inquiry, the inquiry on books, an inquiry on the liturgy. The latter resulted in the formation of a choir in which the girls are taught to praise God by singing the Mass.

The outcome of the inquiries and the careful planning is the service. The most successful service has been the marriage course. All girls seem to be interested in marriage, and they likewise like to attend a marriage course. To date, the Young Christian Workers in New York have sponsored four complete marriage courses which have been given by a Catholic woman doctor, several Dominican Fathers, and two married women.

BOTH last year and this, the group has sold Christian Christmas cards to protest "the exclusion of Christ from His own birthday" and to raise funds to pay inevitable bills. The cards are especially lovely, having been made from cuts fashioned by two Sisters who excel in art work such as this.

The lending library contains books which appeal particularly to young girls. Most of the books have been lent, and they are guarded carefully by the group's vigilant librarian.

The headquarters on Second Avenue, where the meetings are held and where most of the activity goes on, is a three-room store which has been made very home-like and attractive. The large, front room is where the meetings are held, and is the location of the library and the bulletin board. There is a small center room, and the back room is a fully equipped kitchen, complete with stove, dishes, and all the rest. The kitchen is used to prepare dinner for the cell members and their guests on meeting nights and for refreshments for parties.

The success that the cell has had so far has been due in great part to the efforts of its chaplain, Father Wendell. Without interfering in the meetings, Father's good advice and backing have kept the group together for nearly three years in spite of countless obstacles. He insists that prayer be the foundation on which the activities of all the leaders be built.

Father Wendell's pamphlet, "The Formation of a Lay Apostle," has been an inspiration to everyone in Catholic Action, and is replete with useful ideas. Father O'Toole's "What Is Catholic Action?" has served as a textbook, while "Militants" has served

BLACK AND WHITE BY EDDIE DOHERTY

CHRISTIANITY is dead in Germany, in Holland, in France, in Belgium, in Austria and in many other parts of Europe, travelers say.

Churches are empty—such churches as the bombers spared. Bellies are empty. Innocence is sold for bread, for cigarettes, for warmth, for a night's lodgings. Morality is but a name. Youth never hears the name of Christ. The blood that streamed so prodigally from His wounds, was shed in vain for millions of God's children.

I met a priest in Chicago, who talked of suffering Europe—the destitute, the starving, the millions who will die this winter of diseases, wounds, exposure and severe cold—and of half a dozen young people joyfully suffering in Chicago.

"These," he said, "are shut-ins who know they are soon to die. Each of them is frightfully afflicted, and in constant pain. And each of them is offering his sufferings, through the Immaculate Heart of Our Lady, for the welfare, physical and spiritual, of all Christians in the Old World.

"They have bowed gladly to the will of God and they will not be sad to die that Christianity may live again in Europe. Perhaps through their sufferings and deaths—their imitation of Christ's passion and cross—the church may be rebuilt not only in Europe, but in all Russia as well. It may be that China, too, will benefit, and India, and all those parts of the world where Christ has never yet been known."

America has suffered little from the war. Yet parts of the land are dead, too, so far as our religion is concerned. There are over one hundred million people in these United States who are not Catholic, who have not the fullness of the Truth.

Maybe we, who are not suffering unto death, can do something about that. It is so easy to be a missionary! All one needs is a prayer.



as a guide to correct Jocist technique.

Two newspapers to which the Young Christian Workers subscribe are "The Voice of the Y.C.W." published in San Francisco, and "Impact" which is put out by the Chicago group. In this way they keep in touch with other Catholic Action cells in the country.

There are many things that could be said about the activities of these young ladies who seem to have captured the spirit of the Apostles them-

Negro History Comes to Life

(Continued from page 3)

that. What did the 14th Amendment do?

A. It gave Negroes citizenship.

Q. Did the 15th Amendment mean anything particularly to the Negro?

A. Yes, that was very important. It said, "the rights of a citizen of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color or previous condition of servitude."

Q. When the Negroes got the right to vote, did they vote wisely?

A. Yes, they did very well, I think. They elected two senators from Mississippi, Hiram R. Revels and Blanche K. Bruce and 21 representatives.

Q. This information makes me very happy. Why haven't I learned about this before?

A. Because it is not in the history books. Oh, well, I am going to be a great man when I grow up, and I hope my picture and my deeds will be written up in history.

Q. I, too, only you have to work very hard.

A. I don't mind working hard, if only I could get into the history books. You see, that would make my mother very happy, and I would be an example for other boys and girls.

Q. My dad said you have to be the best there is to get into the history books.

A. Well, that ought to be easy. Joe Louis did it and I can do it too. I am going to be the best doctor there ever was.

Q. Now let's get back to real history and stop so much wishful thinking. Why didn't those early senators and representatives hold their positions? We don't have any senators from the South today?

A. I know why. They did not have enough education. That's why we should stay in school and learn so that we can hold our own. Also, the Northern troops were withdrawn from the South and the southerners were able to get back in power again.

Q. Who were some of our outstanding educators?

A. I know. Booker T. Washington, Lucy Laney, and the outstanding one today is Mary McLeod Bethune. Lois, will you tell us something about Mrs. Bethune?

(Child shows large picture and gives biographical sketch of Mrs. Bethune.)

Part II

Q. My teacher said she has heard many of the outstand-

ing leaders today in science. Mr. President, could the science committee tell us something about them?

A. We will tell you something about the lives of the following great scientists: Dr. G. W. Carver, Dr. Earnest Just, Dr. Daniel Hale Williams. (Children show pictures.)

PART III

Q. In literature we have many outstanding poets. Maybe that committee will read us some poems. Langston Hughes, Claude McKay, Countee Cullen, James Weldon Johnson, and Paul Laurence Dunbar are our favorite poets. (Children come forth and read poetry written by the above.)

Q. Good music seems to go along with poetry, and Negroes have contributed almost everything that is typically American in the field of music. Some of the world's greatest musicians are Negroes. There is Marian Anderson, the great Negro contralto; Roland Hayes, our great tenor; Paul Robeson, a renowned baritone; and Dorothy Maynor, one of the leading sopranos today. All of these singers sing spirituals most beautifully for they are the folk songs of the American Negro. Maybe the music committee would like to sing a few spirituals.

(Swing Low, Steal Away, Go Down Moses.)

Children recite the eight verses of "We Are Americans."

"Somewhere out there in the Parade

Loudly, proudly and undis-

mayed

We'll be singing this song

Twelve million strong

We are Americans, Loyal

Americans,

We are Americans, too."

THUS:

We have tried to give you some idea of the scope of work we've covered—much of our findings are still to be presented. Perhaps in a subsequent article we may present more.

We are aware that you teachers or program-makers will not wish to stop with a presentation of this as we have worked it out but may want to study further and use this merely as a source of reference.

Perhaps you many be only interested in the finding of one interest group, say Music. You may take that and enlarge on just that phase.

Or your interest may be in straight history. You could use the first-part of this little skit. We know it will arouse the interest of children in the history and achievements of the Negro.

We have to thank Mr. Carter G. Woodson for most of the material, for his books were the chief source of our findings.

The following are a few books for children:

1. The Child's Story of the Negro—Jane Shackelford.

2. Negro Makers of History—Carter T. Woodson.

3. The Dream Keeper—Langston Hughes.

4. The Story of the American Negro—Ina C. Brown.

THE WORLD IN FOUR BOOKS

By Maisie Ward

BOOKS are printed and reprinted for two reasons—because people want to read them and because people ought to read them. For both these reasons we have lately made four important reprints: "An Augustine Synthesis," "The Making of Europe," "The Religions of Mankind," "A Newman Synthesis."

These books were first published at different times, and with no special connection; yet today they combine to illustrate one another in a manner curiously pertinent to the crisis through which we are passing. It is noteworthy that even the quotations chosen from them to illustrate this article are almost interchangeable—Newman writes like Karrer, Karrer like Dawson, as they view man in his history and destinies.

The human race, although by the Fall alienated from God, yet seeks Him; although divided as a result of sin still seeks the unity that can only be found in Him. Hence, there are true ideas to be found in all religions: there are partial unities, cultural and religious, that arise from these ideas. The Church alone can prevent even true ideas from "devouring each other," as Chesterton once put it. The Church alone can create the perfect unity for all mankind, neither crushing the individual nor smothering the society. The supreme proof of this is the saints, who more than any other men serve the society while remaining intensely individual persons, the supreme adventurers in human living. The Church made Christendom: she alone can remake it.

Europe Emerges As Christendom

How the Church subdued the barbarian tribes, how Europe passed through the dark ages and emerged as Christendom, is the fascinating theme of Christopher Dawson's book. Many of us learned for the first time from this book how diverse were the original human elements transformed and unified by the spirit of Christianity, the part borne not only by the Greek, Roman, Celtic, Saxon and Scandinavian cultures, but also by Islam and the East. Material so diverse was being brought into a richly patterned unity by the living spirit of God working in His Church at the date at which Dawson leaves us with a few final pages pregnant with suggestion concerning the rest of the story.

We shall understand better what exactly it was that the Church was effecting if we turn next to "The Religions of Mankind."

It has been one of Dawson's greatest contributions to the study of history to have made it so abundantly clear that every civilization has grown from a religious root and has disintegrated when that root was destroyed. Otto Karrer shows how the seeds of Revelation are to be found scattered in the world throughout the ages. He quotes Newman on the "wild plants indeed but living" that the Maker of man

has sown in the hearts of all mankind but which find their perfection only in the fullness of Christian Doctrine.

Greatness of Our Heritage

As we perceive the power and beauty of the religions which possessed the minds of men who knew but partial truths, we learn to appreciate more largely the greatness of the intellectual heritage that should be ours, but upon which many of us have scarcely made the effort to enter. And we learn very much of the mercies of God upon the whole human race, very much of the abnormality of our modern Western society whose life is so far removed from the consciousness of Him that is to be found in all peoples in all previous ages.

While Dawson sees primarily the synthesis of human cultures made by the Church with all its possibilities—only partly fulfilled, even richer in promise than in accomplishment—Karrer focuses on the supernatural synthesis and sees its fulfillment in the Church as the Mystical Body of Christ—it, too, only partly fulfilled today, perfect in ideal and growing still towards completion.

Augustine Moulder of Christendom

St. Augustine, it has often been noted, lived in a period much like our own. The ordered pattern of life under the Roman Empire was breaking down: the New Christian pattern had not yet subdued and shaped society as a whole; although it had won and saved multitudes of souls. Whether it could do this social task must at the time of Augustine have seemed doubtful indeed. Humanly speaking, it was his own appearance on the scene of history that made possible the great work upon which the Church was entering—the salvaging of all that was best in the ancient Greco-Roman civilization by the incorporating of it into the more comprehensive unity effected by the truth of Christ. An immense genius, a man of learning as well as a great (and most human) saint, Augustine was the inspirer and basic founder of monasticism, the confounder of heresy; his thought was to work as a leaven for centuries, moulding Christendom.

Newman Saw Our Age

Newman saw with prophetic insight this strange age of ours when Christendom, created by the Church, has been well-nigh dissolved by the corrosive of nationalism, when "an unprecedented age of infidelity" has given us a society less conscious of God than were the pagans of old. Like St. Augustine, he stands at the end of an era of ordered life; he bids us go forward into the disordered future in the only Name that can sustain us, under the only banner that can still rally the nations, with the one hope that is still left to us.

Thus we see four great thinkers, each concerned with unity, each within his sphere confirming the others; and

(Continued on page 6)

No Sense Cryin'

Whut Yo' cry fo', black boy?
Yo' ain' got no soul
So they say. Jes' earth-sod
Black 'es punk, er coal!

You is good to laugh at
(Dance on, little clown)
Say prayers, no one listens
When time to lay you down.

Why you love the fiddle
Strummin' in the night
Cain't you feel yo' heart-strings
Play for His delight?

Why yo' eyes all sparkly?
Cheek of buckeye brown,
Rich es earth. Yo' laughter
Makes a music sound.

Why yo' sing o' heaven
All the songs yo' make?
Why you born with singin'
If God am jes a fake?

No sense cryin', black boy,
Flash another smile
When God gets fed o' hypocrites
He visits you awhile.

Whut yo' care fo' blind men
Blind since time begun?
God is here beside you
Workin' in the sun.

He mighty tired o' waitin'
For a race of men
To love Him, so He made you
What they might have been.

—Ada Raphael.

STAFF REPORTER

(Continued from page 1)

House brings an opportunity to say Prime and Compline in common and participate in dialogue Masses. To the Carmelites Friendship House offers a place where prayer is considered the most essential part of the apostolate. It is fostered by providing time for it and by many days of recollection and retreat. To all it offers a chance to follow Christ, Who is the Life of all the orders.

In reading many Negro autobiographies I have been struck by the barrenness of their religious lives. Both Langston Hughes and Richard Wright had amazingly similar experiences at a shouting revival meeting which show the tragic effect of emotional Protestantism on intelligent, honest, brave children. Here is Langston Hughes' story from his book, "The Big Sea."

"My aunt told me that when you were saved you saw a light, something happened to you inside! And Jesus came into your life! And God was with you from then on! She said you could see and hear and feel Jesus in your soul. I believed her. I had heard a great many old people say the same thing and it seemed to me they ought to know. So I sat there calmly in the hot, crowded church, waiting for Jesus to come to me."

Then came singing and exhortations. All went up but Langston Hughes, though the second last boy, Westley, went up merely out of boredom.

"Now it was really getting late. God had not struck Westley dead for taking His name in vain or for lying in the temple. So I decided that maybe to save further trouble I'd better lie, too, and say that

A. B. C. OF FRIENDSHIP HOUSE

(Continued From January Issue)

HAS FRIENDSHIP HOUSE HIERARCHICAL APPROVAL?

Yes, it has. Friendship House comes to a Diocese only with the permission or invitation of its head. If anyone desires to verify this they are most welcome to write to their Eminences Cardinal F. Spellman of New York City, Cardinal A. Stritch of Chicago, as well as to His Excellency, Bishop Bernard Sheil of the same city, and His Excellency Bishop A. McGavick of La-Crosse, Wisc.

WHAT SPECIFIC WORK IS FRIENDSHIP HOUSE ENGAGED IN?

At present in the United States Friendship House is dedicated to the works of Interracial Justice. Realizing that the restoration of the world to Christ demands also a complete Christian Social Reconstruction, and that without Interracial Justice this Christian Social Reconstruction will fail, the members of Friendship House devote themselves to the promotion of it.

HOW DOES FRIENDSHIP HOUSE GO ABOUT ITS WORK?

In a two-fold manner. First by endeavoring, as we have explained above, to live their Faith, which includes loving our neighbor as ourselves, which in turn means the Negro. Thus the Staff Workers of Friendship House live Interracial Justice, before they preach it.

Secondly, through the medium of special Friendship House techniques which through eight years of work in America they have perfected in the Harlems of America.

WHAT ARE THESE TECHNIQUES?

They include all the spiritual and corporal works of mercy, adapted to modern times. Namely Friendship House has an adult education program that stresses the social teachings of the Popes, presents the Catholic approach to labor unions, back-to-the-land movements, credit unions, cooperatives, marriage, education of youth, liturgy and its role in social problems and their solution.

Beside these, starting this summer, Friendship House will run a Summer School of Catholic Interracial Techniques at its farm in Marathon City, Wisc. Constant lectures, seminars, open forums and round-table discussions, as well as retreats and days-of-recollection, complete the Catholic adult education program or techniques of Friendship House, unless one includes under that same heading our Catholic Lending Library, easily accessible to the masses, and well patronized by them, as well as our reading rooms.

A wide-range youth program comes next. Social work follows, feeding the hungry, clothing the naked, visiting the sorrowful and sick. Beside all the above, Friendship House publishes a monthly paper, FRIENDSHIP HOUSE NEWS (subscription price 50 cents yearly). Its press constantly issues pamphlets and leaflets explaining its works, as well as in season and out of it, presenting the cause of Interracial Justice. A Friendship House Lecture Bureau sends its lecturers all over the U.S.A. for the same purpose.

Such in brief are the "TECHNIQUES OF FRIENDSHIP HOUSE."

WHAT IS THE INNER STRUCTURE OF FRIENDSHIP HOUSE, AND HOW MANY ARE THERE?

The inner structure of Friendship House is very simple. It consists of a Director-General, who correlates and unifies its spirit, works, procedures and personnel. Then there are Local Directors who are in charge of a given branch of Friendship House with their Assistants. Then come the Staff Workers of Friendship House. There are at the present moment of writing four branches of Friendship Houses. Namely: Friendship House, New York City, 34 West 135th Street, N. Y. C.; Friendship House, Chicago, 309 East 43rd Street, Chicago, Ill.; Friendship House, St. Joseph's Farm, Marathon City, Wisc.; and Friendship House Training School, Comberemere, Ontario, Canada.

(To be continued)

Jesus had come, and get up and be saved.

"THAT night for the last time in my life but one—for I was a big boy, twelve years old—I cried. I cried, in bed alone, and couldn't stop. I buried my head under the quilts, but my aunt heard me. She woke up and told my uncle I was crying because

the Holy Ghost had come into my life and because I had seen Jesus. But I was really crying because I couldn't bear to tell her that I lied, that I had deceived everybody in the church, that I hadn't seen Jesus, and that now I didn't believe there was a Jesus any more, since He didn't come to help me."

The Baroness Jots It Down

HAPPY, HOLY, PEACEFUL NEW YEAR TO YOU ALL, DEAR FRIENDS.

Poor Monica Durkin, our charming Director of the Farm, fell Christmas Eve, coming from Mass, and broke her ankle in several places. So the description I promised you of the festivities there will be lacking. Oh! We went to the Farm, and it was grand. Definitely Wisconsin is one of the most beautiful States of the Union in any season. But Monica's stay at St. Mary's Hospital, Wausau, Wisc., short as it was, and comfortable as it was—the good Sisters and nurses really made it so—sort of changed things, as you might well imagine.

YET MONICA herself, tells us that it was the BEST Christmas she ever had. But then Monica would say that for she is special. Please remember her in your prayers. She is home now, and I hear is becoming a champion walker on crutches. I want also to take space here to personally thank everyone in Marathon, Wausau, and points East and West, for their gifts, kindnesses, prayers and visits to Monica and us in our moment of distress.

TRUE TO our custom I bring you this month REV. FATHER F. X. WALSH AND REV. SISTER MARY RAYMOND OF ST. MARY MAGDALENE MISSION, HOLY GHOST FATHERS, 1108 14th AVE., TUSCALOOSA, ALA. Here is what Father says: "OURS IS BUT A POOR MISSION. THE COLLECTION ON SUNDAYS RUNS FROM FIFTEEN CENTS TO A DOLLAR AND A QUARTER. OUR PARISH IS VERY SMALL. SEVENTY-THREE SOULS, ALL CONVERTS. MOSTLY CHILDREN. WE NEED A LARGER SCHOOL. PLEASE FOR OUR NEGRO KIDS. IN THEIR NAME. IN CHRIST'S HELP US. NO DONATION TOO SMALL FOR OUR DEEPEST GRATITUDE." Need I add anything to this?

BY THE way, how do you like the A. B. C. OF FRIENDSHIP HOUSE? Won't you tell me? I would like so much to know your reaction to it; also to other articles. Maybe YOU have some questions to ask about Friendship House that I might answer in future issues. Please write to me personally at 8 West Walton Place, Chicago (10) Ill. It is high time for our readers to be heard from. Don't you think so? . . . The Outer Circle letter has reached a membership of six hundred and fifty on its sixteenth issue. . . if you want to get one. . . send your name and address to me. Oh, yes. . . I almost forgot our SOS for Volunteers. . . Both I, personally, and the Chicago and Harlem Friendship House are in absolute dire, desperate need of OFFICE HELP. . . STENOGRAPHERS, TYPISTS, FILING CLERKS. . . ATTENTION. . . WOULD YOU GIVE US THE ALMS OF YOUR SPARE TIME? . . . Call ATLANTIC 6518 or WHITEHALL 8896 in Chicago or AU 3-4892 in New York—please!

SOMEDAY soon I am going to sit down and dedicate my whole column to Walton Place for I suspect that my many friends are wondering lately just what I am doing these days, and what my job in Friendship House really is, so an account is overdue. The only thing that bothers me is, will a column be enough. . . or will I have to take over the whole issue of Friendship House News for that report?



SAINT ELIZABETH OF HUNGARY

Courtesy

By HILAIRE BELLOC

Of Courtesy, it is much less Than Courage of Heart or Holiness Yet in my Walks it seems to me That the Grace of God is in Courtesy.

On Monks I did in Storrington fall, They took me straight into their Hall; I saw Three Pictures on a wall, And Courtesy was in them all.

The first the Annunciation; The second the Visitation; The third the Consolation, Of God that was Our Lady's Son.

The First was of Saint Gabriel; On Wings a-flame from Heaven he fell; And as he went upon one knee He shone with Heavenly Courtesy.

Our Lady out of Nazareth rode— It was Her month of heavy load; Yet was Her face both great and kind, For Courtesy was in Her Mind.

The third it was our Little Lord, Whom all the Kings in arms adored; He was so small you could not see His large intent of Courtesy.

Our Lord, that was Our Lady's Son, God bless you, People, one by one; My Rhyme is written, my work is done, from *Over The Bent World* edited by Sister Mary Louise, S.L.

BOOK REVIEW

The Man Nearest to Christ, Rev. F. L. Filas, S.J. (Bruce, 1944).

THERE is an interesting side-light on the history of the Church to be seen in the tracing of the devotion to St. Joseph—from the earliest times when the Fathers had to tread lightly in discussing the foster father of Jesus because the heretics were lying in wait for vantage points from which to deny Christ's virgin birth and Mary's virgin motherhood, to the present when theologians have received papal approbation of Joseph's title to patronage of the universal Church and are trying to have his veneration recognized as "protodulia" and his name included in the sacred liturgy. Father Filas gives us this delightfully scholarly treatment without ever descending to the dullness which is so often the fate of the scholarly. In fact, a rich devotion to St. Joseph and a subtle sense of proportion are directed to enrich any reader's personal love for this greatest saint of the New Covenant. It is both amusing and heart-warming to see the apocrypha slapped right back into their place as old wives' tales and at the same time gently dissected for the modica of truth they contain and the love and devotion they betoken. (One wishes someone would do that in a book about our Lady!)

Limited to the meager passages of the New Testament, the guarded statements of the Fathers, and the bits of information preserved in extra-Patristic tradition, Father Filas gives us a far from Barclay Street portrait. One may not fully agree with his theories regarding the events and their sequence in the lives of Mary and Joseph, but he cannot help admiring the masterly development of facts and implications the sources supply. The questions of St. Joseph's virginity and his age in years are handled in passages that are at once learned and inspiring.

Outstanding features of the book are the skillful summary of Suarez's exquisite panegyric (Chapter V), and the selection from Theresa of Avila's great personal tribute to St. Joseph (Appendix I).

Mary Fregeau

"O Lord Jesus Christ, Who, in the days of Thy subjection to Mary and Joseph, didst consecrate home life by ineffable acts of virtue; by the intercession of Thy holy Mother and of Thy foster-Father, make us so to profit by the example they with Thee have set us, that we may be counted members of Thy household forevermore." Collect from the Mass of the Holy Family

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34 West 135th St., New York 30, N. Y.

The Valiant Woman

Then who is there shall find a valiant wife?
Her price is from the far and distant coasts
Her husband trusts in her and has no need
Her loving hands and heart do not fulfill.

A merchant's ship, her bread she brings afar
At night she rises for her family's care
Her children are like sturdy olive plants
Her womb a fruitful, faithful, living vine.

Her faith has set the weary night aflame
Her sweetness has provided for the poor
Her hands are opened to the needy ones
She shall not fear the deadly winter's cold.

Her clothing is of beauty and of strength
And mercy is forever on her lips
No idleness can tempt her loving hands
Her works shall ever praise her in the land.

—James Rogan.

BLESSED MARTIN



Negroiana

1. Race Question and the Negro, by John La Farge, S.J.
2. Interracial Justice, John La Farge, S. J.
3. American Dilemma, Gunnar Myrdal, 2 vols.
4. Up from Slavery, Booker T. Washington.
5. Negro Caravan (Anthology), F. Murray.
6. Negro Family in the U. S., Johnson, Gries, Ford.
7. Life of the Blessed Martin de Porres, Fr. Kearns.
8. Negroes in Brazil, D. Pearson.
9. Dark Symphony, Elizabeth Adams.
10. Story of American Negro, Brown.
11. Harlem: Negro Metropolis, Claude McKay.
12. Negro in American History, Woodson.
13. Native Son, Richard Wright.
14. Black Boy, Richard Wright.
15. Thirteen Against the Odds, Embree.
16. Lad of Lima (Bl. Martin), Windeatt.
17. Child's Story of Negro, Shackleford.
18. Dove Flies South, Hyland.
19. Marion Anderson, Vehanen.
20. Patterns of Negro Segregation, Johnson.
21. Black Martyrs, Thoonen.
22. Best Stories of Paul L. Dunbar.
23. Anthology of American Negro Literature, Watkins, Ed.
24. Royal Road, Kuhn.
25. What the Negro Wants, Logan.
26. Freedom Road, Fast.
27. Lyrics of Lowly Life, Dunbar.
28. Along this Way, autobiography, James Weldon Johnson.
29. Negro Metropolis, Cayton.

Question and Answer

Question:—Do you think that the Negro should go to the same schools as the white person? Answer:—Yes, we believe, particularly, that Catholic Negroes should be accorded full and equal (not separate) enrollment in the Catholic Schools of America. Where else are we to begin the training of succeeding generations in Christian morals and culture, if not in our parochial schools?
Detroit Interracial Council
Oct., 45.

"To appease Thee, O Lord, we offer the Victim of Salvation, humbly beseeching Thee that, through the prayers of the Virgin Mother of Christ, of St. Joseph, Thou wouldst establish our households in Thy peace and favor." Secret from the Mass of the Holy Family

PAMPHLETS

1. Races of Mankind, Benedict.
2. Bishop Shell's Speeches.
3. Sin of Segregation, reprint from Commonweal, 9/21/45.
4. Friendship House Speaks, Friendship House Comes to Chicago.

FOUR BOOKS

(Continued from page 5)

the ground of this identity is the oneness of truth.

These books are bought for every college library, but what about the general reader—who went to college or at least to high school long ago? "They are difficult reading," many sigh. Are they so difficult? They cannot be read at a sitting like a childish novel. They ask something of the reader's mind—some cooperation. But notice—Dawson gave most of his book in lectures to English college students, but Otto Karrer gave his to Swiss high school students. If our adult minds are unequal to tackling what these youths could take, we may well despair. But I refuse to believe it.

From "The Trumpet,"
Aug., 1945.